



AGREEMENT OF SCIENCE AND FAITH
UPON THE
SACRED HEART OF JESUS.

BY
THE ABBÉ A. RICHE,
OF THE CONGREGATION OF THE PRIESTS OF SAINT SULPICE.

Translated by
E. RAYMOND-BARKER.

WITH SPECIAL PERMISSION OF THE AUTHOR.



R. WASHBOURNE,
18 PATERNOSTER ROW, LONDON.
1883.

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SCIENCE AND FAITH.

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LETTER OF LEO XIII.

ON the 21st of November, 1881, our Holy Father, Pope Leo XIII., addressed to the President of the Roman *Academia* of St. Thomas Aquinas a letter containing the following passages :

‘ The state of the times renders it more than ever the duty of educated men to contribute to the advancement of the higher sciences, in the search and discovery of truth, and to uproot the errors which overshadow the minds of men.

‘ Earnestly, therefore, we recommend to all, whether members or scholars, to observe with the utmost attention every advance made in the study of science, and the new results obtained by human activity in each of its branches.

Letter of Leo XIII.

and recommend that they observe what is more particularly attacked, and that the designs with which these attacks are made, as well as the method on which they are made. It is of the highest importance to be firmly grounded upon these points, in order to be able to meet the adversaries on their own ground, and vanquish them with their own weapons.

This document there is more than a valuable encouragement; and it has inspired the following pages, which are the agreement of Science and Faith to the Sacred Heart of Jesus.

PREFACE BY THE TRANSLATOR. ˆ

IN offering to the English public, and more particularly to the Catholic and scientific portion of it, this translation of one of the latest works of the Abbé Riche, we cannot better introduce it than by giving a few extracts from the preface to the German edition of the same work. They will suffice to show, at least in some measure, the appreciation it has met with in the country which calls itself 'the Brain of Europe.'

'In his works on the *Sacred Heart of Jesus*, and on *the Heart of Man*, the Abbé Riche is the first in France to elucidate on scientific principles the twofold harmony which exists upon this subject, between physiology and psychology on the one hand, and between psychology and theology on the other. This fact does honour to the clergy of France,¹ and in particular to the

¹ The author desired that this passage should be omitted from the quotation, as being, in his opinion, 'exaggerated.' The translator alone therefore is responsible for its insertion.

‘We also recommend that they observe what verities are more particularly attacked, and ascertain the designs with which these attacks are animated, as well as the method on which they proceed. It is of the highest importance to be fully informed upon these points, in order to be able to meet the adversaries on their own ground, and vanquish them with their own weapons.’

In this Pontifical document there is more than counsel, there is valuable encouragement ; and it is this which has inspired the following pages, written to show the agreement of Science and Faith with regard to the Sacred Heart of Jesus.

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Society of St. Sulpice, to which the learned writer belongs.

‘Quite recently, the Abbé Riche has made a still further advance by the publication of his Psychological Essay upon the Brain. This work, which a learned professor has undertaken to make known in Germany, cannot fail to attract the attention of the true friends of science.

‘For our own part, in publishing the present translation, we confine ourselves to the proofs of scientific agreement which the author, in his studies on the Heart of Man and the Sacred Heart of Jesus, has found to exist between psychology and theology.

‘The Catholics of France, who were watching the progress of science with a certain anxiety, have, with eager sympathy, welcomed the conclusions of the eminent Sulpician. His views and statements having been submitted to the examination of the ecclesiastical authorities at Rome, are pronounced irreproachable. To make them known, therefore, to the Catholics of Germany, is a work of real utility.’

The same thing may be said with equal truth in regard to England. Here, as elsewhere, there

is a too widely-spread delusion that Catholic faith and tradition are unsuited to the present condition of society, and unable to cope with the advance of science. This objection is a favourite weapon with the enemies of the faith. The Abbé Riche some years ago published an important work which proved its fallacy.

‘This work’ (we are quoting from the *Semaine Religieuse* of Paris),—‘this work, which had for its title, *Catholicism considered in its relations to Society*, may be compared to a heavy gun pointed from the ramparts at the enemy. Pius IX. accepted its dedication, and informed the writer by a Brief that he approved of it as being “seasonable, and of great utility.”

‘The author, who was a military chaplain attached to the artillery, having subsequently become a Sulpician, obtained leave from his superiors, during the Franco-Prussian war, to resume his former functions. On nine fields of battle he had ample opportunities for observing the effect of lighter arms, and the greater facility with which they could be handled ; thus, after the campaign was over, he adopted them by preference in his own lines. In other words, he

perceived that, in the busy turmoil of the times in which we live, large books have few readers ; he therefore, with a view to the wider diffusion of sound learning, re-arranged and published separately, and at an extremely low price, all the essays of which his book was composed.¹

‘The Holy Father’s blessing, and the warm encouragement of the Episcopate, have borne fruit. The first edition of the learned author’s book is nearly exhausted. Of his smaller works nearly fifty thousand copies are already disposed of : they are, besides, translated into five foreign languages. This is surely a case in which it may be said that “The tree is known by its fruits.”’

The present work is independent of all the above-named publications.

For five years past, the author has been engaged in the study of the heart and brain, from a scientific, philosophic, and religious point of view. His studies resulted in the issue of two volumes, respectively entitled *Le Sacré-Cœur de*

¹ These works are ten in number : *i.e.* *Le Dogme ; Le Culte ; Les Harmonies du Culte de la Très-Sainte Vierge et de la Virginité ; L’Homme ; La Famille ; L’Eglise* (2 vols.) ; *La Société Civile ; Les Ordres Religieux ; L’Art Chrétien.* (Paris, Poussielgue. Price, 50 centimes each.)

Jésus, and *Le Cerveau et le Cœur*. The substance of these volumes forms the basis of his latest work, of which the translation is here given: THE AGREEMENT OF SCIENCE AND FAITH.

In his 'Studies on the Heart of Man,' the Abbé Riche has taken for his chief guides three celebrated physiologists, whose testimony he quotes, and by whose authority his views are sanctioned: Claude Bernard, Dr. Auzoux, and Dr. Luys—three names which may be said to represent, in France, the physiological learning of the time with regard to the heart and brain.

Not many months ago, Dr. Luys wrote to the Abbé Riche as follows: 'I observe with wonder the manner in which you grasp our contemporary psychology. You have here taken a considerable step in advance, and, in your acceptance of certain works of the period, scientific men will see a first approach to a re-statement of the eternal problems of the union of soul and body. Your teaching, I am certain, will prove a foundation fitted to support a solid superstructure of experimental psychology.'

More recently, another no less competent authority expressed himself in the same sense:

xii *Preface by the Translator.*

M. de Quatrefages, Professor of Anthropology, who wrote to congratulate our author on having conveyed to his readers 'clear and simple notions of good physiology.' Such authorities as these dispense us from any need to quote the testimony of others.

In a doctrinal point of view, namely, in the application of his views to the worship of the Sacred Heart of Jesus, the Abbé Riche has been able to appeal, in the past, to the great authority of Benedict XIV., which is undoubted on this question.¹ In the present, he has equally been able to cite the German author of the *Fünf Sätze*, Father Joseph Jungmann, according to whom 'the heart is, in reality, only one of the principal organs of vegetative life,' while the nervous system must be regarded as the proper organ of those other functions attributed to the heart by the philosophy of former times.²

The brother of the Innsbrück professor, the Abbé Bernard Jungmann, also professor at the University of Louvain, in his treatise, *De Verbo Incarnato*, No. 265, teaches the same. In the *Etudes Religieuses* of the Jesuit Fathers of

¹ *De Serv. Dei beatif. et beat. canoniz.*, Lib. IV., Pars. II., cap. xxxi., Nos. 21 *et seq.*

² *Fünf Sätze*, Scit 30.

France, for February, 1870, the Père Bigault already maintains it ; and the learned editors of the German review, *Stimmen aus Maria Laach*, have expressed their agreement with the same view in their *notice* of the work of the Abbé Riche (October, 1881, p. 539).

Hence, it is easy to comprehend the very honourable encouragement received by the author from His Eminence Cardinal Guibert, Archbishop of Paris, who thus wrote to him, October 13, 1881: 'I see with much pleasure that your works, which are greatly appreciated amongst us, are equally welcome in other countries. We are passing through times so hostile to religion, that each one of us is bound to defend it by all the means within his power. You are a craftsman of the pen, and do your work to perfection.'

May the publication in English of this present work tend to promote in this country, as it has promoted elsewhere, the interests of Christian Science, and devotion to the Sacred Heart of Jesus.

E. R.-B.

BRIGHTON,
December 8, 1882.

SCIENCE AND FAITH.



CHAPTER I.

INTRODUCTION. — THE HEART OF MAN IN THE HOLY SCRIPTURES.

IN comparing the sacred texts in which mention is made of the heart, we might at first sight be led to believe that all the conceptions, affections, and faculties of the soul were localized in this organ. It is easy, nevertheless, on further examination, to perceive that the word 'heart' is employed as an equivalent for 'soul.' It is a term made use of in opposition to that of 'body,' which expresses what is outwardly apparent,

while 'heart' is used figuratively, as the centre of the interior life, moral and intellectual.

The Bible does not therefore represent the heart to be the *sensorium commune* of the human frame. No ; for it is never regarded there as the principal or functional organ of thought and will. The heart is a conventional expression adopted by general consent, and the reason for which is based on certain real properties of the cardiac organ. At the same time, it has been generally accredited with all the functions of the soul.

According to this order of ideas, it was natural in the first place to make thought one of the faculties of the heart. And this is in fact what we find. *Cogitatio cordis humani in malum prona.*¹ God is a discerner of the thoughts of the heart. *Discretor cogitationum cordis.*² The heart devises evil thoughts : *Cor machinans cogitationes.*³ It also meditates : *Conferens in corde*

¹ Gen. viii. 21. ² Heb. iv. 12. ³ Prov. vi. 18.

suo.¹ *Meditatio cordis mei.*² It believes unto justification : *Corde creditur ad justitiam.*³ And also becomes unbelieving : *Factum est cor incredulum.*⁴ Out of it come evil thoughts : *De corde exeunt malæ cogitationes.*⁵ It is out of the abundance of the heart that the mouth speaketh : *Ex abundantia cordis os loquitur.*⁶

Together with thought and understanding, we find the will equally attributed to it. St. Paul says, speaking to the Corinthians, that the desire of his heart is for their salvation : *Voluntas cordis mei fit pro illis in salutem.*⁷ God discerns the intentions of the heart : *Deus discretor intentionum cordis.*⁸ It seemed good to thy heart : *Placuit cordi tuo.*⁹ Thou hast done according to thy heart : *Juxta cor tuum fecisti.*¹⁰ The power of choice is in the heart : *Arbitrio cordis*

¹ St. Luke ii. 19. ² Ps. xviii. 15. ³ Rom. x. 10.

⁴ Jer. v. 23. ⁵ St. Matt. xv. 19. ⁶ St. Matt. xii. 34.

⁷ Rom. x. 1. ⁸ Heb. iv. 12. ⁹ 2 Par. i. 11.

¹⁰ 1 Par. xvii. 19.

*sui.*¹ And there also is desire: *Desiderium cordis ejus.*² And it is likewise the seat of wickedness and iniquity: *Nequitiae cordis.*³ *In corde iniquitates.*⁴ Of deceit and lying: *Cor tuum plenum est dolo.*⁵ *De corde verba mendacii.*⁶

As a natural consequence of thought and will, conscience is also, in the Bible, attributed to the heart. We find it there, in the different states of innocence, guilt, blindness, hardness, and penitence. Blessed are the pure in heart: *Beati mundo corde.*⁷ Make me a clean heart: *Fiat cor meum immaculatum.*⁸ The innocence of my heart: *Innocentia cordis mei.*⁹ And there too is counsel: *In corde meo consilium.*¹⁰ *Tibi conscius est cor tuum.* And scrupulousness: *Scrupulum cordis.*¹¹ The heart becomes blind,

¹ 4 Kings xii. 4. ² Ps. xx. 3. ³ 1 Kings xvii. 28.

⁴ Ps. lvii. 3. ⁵ Eccles. 40. ⁶ Is. lix. 13.

⁷ St. Matt. v. 8. ⁸ Ps. cxviii. 80. ⁹ Ps. c. 2.

¹⁰ Judith ix. 18. ¹¹ 1 Kings xxv. 31.

impenitent, foolish, hardened, depraved, melted, gross : *Obcæcatum*,¹ *impænitens*,² *insensatum*,³ *induratum*,⁴ *depravatum*,⁵ *dissolutum*,⁶ *incrasatum*.⁷ May it then be converted by God : *Convertat corda patrum*.⁸ Heal the contrite in heart : *Sanare contritos corde*.⁹ Create in me a clean heart : *Cor mundum crea in me, Deus*.¹⁰ The Lord will take away from sinners their heart of stone, and will give them a heart of flesh : *Auferam cor lapideum, et dabo eis cor carneum*.¹¹ A humble and contrite heart, O God, Thou wilt not despise : *Cor contritum et humiliatum, Deus non despicies*.¹² They have erred in their heart. Their heart is far from Me. Let them do penance in their heart : *Hi errant corde*.¹³ *Cor eorum longe est a me*.¹⁴ *Egerint*

¹ St. Mark vi. 52. ² Rom. ii. 5. ³ Eccclus. xvi. 20.

⁴ St. John xii. 40. ⁵ 3 Kings xi. 4. ⁶ Josh. v. 1.

⁷ St. Matt. xiii. 15. ⁸ St. Luke i. 17. ⁹ St. Luke iv. 18.

¹⁰ Ps. l. 12. ¹¹ Ezech. xi. 19. ¹² Ps. l. 19.

¹³ Ps. xciv. 10. ¹⁴ St. Mark vii. 6.

*pœnitentiam in corde suo.*¹ Rend your hearts :
*Scindite corda vestra.*²

The will being made an attribute of the heart, love, with its effects, would of necessity follow.

‘The love of God,’ says St. Paul, ‘is shed abroad in our hearts’: *Charitas Dei diffusa est in cordibus nostris.*³ ‘Thou shalt love the Lord thy God with all thy heart’: *Diliges Dominum Deum tuum ex toto corde tuo.*⁴ ‘Did not our heart burn within us while He talked with us?’ *Nonne cor nostrum ardens erat dum loqueretur nobis?*⁵ ‘My heart was kindled’: *Inflammatum est cor meum.*⁶ Our heart languished: *Elanguit cor nostrum.*⁷ It is softened: *Emmolitur est cor tuum.*⁸ Softened by God: *Deus molliuit cor meum.*⁹ The faithless man sets his idols in his heart: *Posuerit idola in corde suo.*¹⁰ The

¹ 3 Kings viii. 47. ² Joel ii. 13. ³ Rom. v. 5.

⁴ St. Matt. xxii. 37. ⁵ St. Luke xxiv. 32. ⁶ Ps. lxxii. 21.

⁷ Josh. ii. 11. ⁸ 2 Par. xxxiv. 27. ⁹ Job xxiii. 16.

¹⁰ Ezech. xiv. 7.

faithful directs his aspirations to God : *Ascensiones in corde suo disposuit*.¹ 'My son, give me thine heart': *Præbe, fili mi, cor tuum mihi*.² My heart waketh : *Cor meum vigilat*.³ 'Thou hast wounded my heart': *Vulnerasti cor meum*.⁴ 'Set me as a seal upon thine heart': *Pone me ut signaculum super cor tuum*.⁵

The other affections and all the passions of the soul are equally referred to the heart. First, courage : *Corde magno*.⁶ *Indomibili corde*.⁷ Then fear : *Timores cordis*.⁸ *Pavidum, timidum cor*.⁹ *Pertimuit cor populi*.¹⁰ Then, pride : *Superbia cordis*.¹¹ *Elevatum est cor ejus*.¹² Humility : *Mitis sum et humilis corde*.¹³ Simplicity : *Simplicitate cordis*.¹⁴ Duplicity : *Væ duplici corde*.¹⁵ Lightness : *Levis corde*.¹⁶ Depth : *Væ*

¹ Ps. lxxxiii. 6. ² Prov. xxiii. 26. ³ Cant. v. 2.

⁴ Cant. iv. 9. ⁵ Cant. viii. 6. ⁶ 2 Mac. i. 3.

⁷ Ezech. ii. 4. ⁸ Ecclus. xl. 2. ⁹ Deut. xxviii. 65.

¹⁰ Josh. vii. 5. ¹¹ Jer. xlix. 16. ¹² 2 Par. xxvi. 16.

¹³ St. Matt. xi. 29. ¹⁴ Acts ii. 46. ¹⁵ Ecclus. ii. 14.

¹⁶ Ecclus. xix. 4.

*qui profundi estis corde.*¹ Wisdom: *Sapiens corde.*² Prudence: *Cor prudens.*³ Docility, understanding: *Docile, intelligens cor.*⁴ Perfection: *Salomoni da cor perfectum.*⁵ Trouble: *Non turbetur cor vestrum.*⁶ Sadness: *Tristitia implevit cor vestrum.*⁷ Joy: *Gaudebit cor vestrum.*⁸

Thus we see, in short, truth and error, virtues and vices, all intellectual conceptions, and all moral affections, attributed in the Sacred Writings to the heart.

With functions so various, we cannot wonder at the numerous comparisons and figures of speech of which the heart is the subject in the Holy Scriptures. Sometimes it expands: *Cor nostrum dilatatum est.*⁹ Sometimes it shrinks in anguish: *Angustiæ cordis.*¹⁰ *Torquentes cor meum.*¹¹ It suffers want: *Inopia cordis.*¹² And

¹ Is. xxix. 15.

² Prov. x. 8.

³ Prov. xviii. 15.

⁴ 3 Kings iii. 9, 12.

⁵ 1 Par. xxix. 19.

⁶ St. John xiv. 27.

⁷ St. John xvi. 6.

⁸ St. John xvi. 22.

⁹ 2 Cor. vi. 11.

¹⁰ 2 Cor. ii. 4.

¹¹ Job. xvii. 11.

¹² Prov. vi. 32.

then it is said that wine makes glad the heart of man : *Vinum lætificat cor hominis*.¹ The heart of the foolish is like a broken vessel : *Cor fatui quasi vas confractum*.² The heart of the wise is in his right hand, while the heart of the fool is in his left. *Cor sapientis in dextera ejus ; cor stulti in sinistra ejus*.³ The heart is to be circumcised : *Circumcidetur preputium cordis*.⁴ The heart is ashes : *Cinis est cor ejus*.⁵ We must serve with all our heart : *Servire in toto corde*.⁶ Lastly, Our Lord says that where our treasure is, there will our heart be also : *Ubi est thesaurus tuus, ibi est et cor tuum*.⁷

Having shown that in the Bible the heart is taken as a synonym for the soul, we must remark that the word bowels (*viscera*), is also used as synonymous with the heart. ‘Renew a right

¹ Ps. ciii. 15.

² Eccclus. xxi. 17.

³ Eccles. x. 2.

⁴ Deut. x. 16.

⁵ Wisd. xv. 10.

⁶ Deut. xi. 13.

⁷ St. Matt. vi. 21.

spirit within my bowels': *Spiritus rectum innova in visceribus meis*.¹ 'The bowels of the wicked are cruel': *Viscera impiorum crudelia*.² And the spirit of the Egyptian is broken 'in his bowels': *Dirumpetur spiritus Ægypti in visceribus ejus*.³ Remission of sin is obtained by the 'bowels of mercies' of our God: *per viscera misericordiæ Dei nostri*.⁴ 'I love you in the bowels of Jesus Christ,' St. Paul says: '*In visceribus Jesu Christi*'.⁵ Clothe yourself therefore with bowels of mercy: *Induite viscera misericordiæ*.⁶ Again, St. Paul wrote to Philemon: 'Receive Onesimus as mine own bowels': *Illum ut mea viscera suscipe*.⁷ 'Refresh mine own bowels in the Lord': *Refice viscera mea in Domino*.⁸

It appears therefore that we may conclude from this last synonym, that the heart is re-

¹ Ps. l. 12.² Prov. xii. 10.³ Is. xix. 3.⁴ St. Luke i. 78.⁵ Philip. i. 8.⁶ Coloss. iii. 12.⁷ Philemon 12.⁸ Philemon 20.

garded in the Scriptures as one of the viscera of the human frame. Nor is it otherwise spoken of in the language of modern science.

Thus, from all the texts quoted above, it is evident that the heart is there considered as synonymous with the soul, and as the principle of the inner in contrast to the outer life. Man sees what is apparent on the surface, but God beholds the heart : *Homo videt ea quæ parent, Deus autem intuetur cor.*¹

Equally is it evident that there is, in these expressions, nothing which contradicts the conclusions of modern science. They cannot be appealed to either for or against the data of physiology. We can only see in them expressions adapted to the popular belief. They were, when written, what they are now in ordinary language, forms of speech. 'He said in his heart': *Dixit in corde suo*, meant merely, he said to himself. In accordance with this, there

¹ 1 Kings xvi. 7.

is nothing to hinder science from seeking into and plainly stating on what grounds certain forms of speech are based. We may be quite sure that never will reason discover in these grounds the right to protest against faith.

CHAPTER II.

THE INCARNATION OF THE 'WORD.'

Sic Deus dilexit mundum ut Filium suum unigenitum daret.—St. John iii. 16.

God so loved the world as to give His only-begotten Son.

L

WHAT, then, is this world which God loved so much? Not the vast and magnificent universe, which, when it left His creative Hands, He saw to be beautiful and good. No; it is mankind. It is humanity. Humanity? Ah! If only it were man before the Fall, we could comprehend the love of the Creator for His most admirable work. But it is man, fallen, guilty, and plunged in the lowest depths of sin and misery. Yes;

he it is whom God has so loved as to give, for him, His only Son! What amazing words are these!

But still, it is with horror, with anger, and with vengeance, that guilty and fallen humanity must necessarily be regarded by God: or, since He is as infinitely good as He is infinitely just, it would at the utmost be pity which flowed from His Divine Heart upon his miserable creature. Well, but it was not so. It was not anger, or vengeance, or only pity which weighed with Him in regard to man. It was Love! 'God so loved the world as to give His only-begotten Son.' Nevertheless, God is wise—infinitely wise. He is Wisdom itself. How then are we to reconcile this divine wisdom with all the profound abasement of His Incarnation? 'Ah!' exclaims Bossuet, 'do not ask me the reason of a thing which cannot have one. The love of God would be displeased were we to seek elsewhere than in its own

essence the reason of His work. And I might even say that He is pleased that we should not see any reason for it, in order that nothing in it may be apparent but His holy and divine excess.¹

At present, however, I have only stated the affirmation and announcement of God's love to man. Still more marvellous is the manner in which, by His love for the world, this gift of the only Son of God was made. Not only did the Divine Son respond to the designs of His Father in favour of humanity, but He fulfilled them by becoming a man like ourselves. 'And the WORD was made flesh, and dwelt among us.' *Et Verbum Caro factum est, et habitavit in nobis.*

According to this general view, the Word of God would at least, it might be supposed, have taken upon Him human nature as He had

Sermon 11. For the Feast of the Incarnation of the Word. (Exordium.)

originally made it, with all its privileges, and without any of the infirmities consequent upon the Fall. This, however, was by no means sufficient for His love. Choosing to carry it to a divine extreme, He became Man by taking upon Him our nature with all its attendant miseries. Let us hear, on this point, the teaching of the great Apostle St. Paul.

II.

‘But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour : that through the grace of God He might taste death for all. For it became Him, for whom are all things, and by whom are all things, who had brought many children into glory, to perfect the author of their salvation by His Passion. For both He that sanctifieth and they who are sanctified, are all of one. For which cause He is not ashamed to call them brethren, saying, ‘I will declare Thy Name to my brethren :

in the midst of the Church will I praise Thee.
. . . Therefore, because the children were partakers of flesh and blood, he also Himself in like manner hath been partaker of the same: that through death he might destroy him who had the empire of death, that is to say, the devil. And might deliver them, who through fear of death were all their lifetime subject to bondage. For nowhere is it said that He took upon Him the nature of angels, but of the seed of Abraham. Wherefore it behoved Him to be made in all things like unto His brethren, that He might become a merciful and faithful High Priest before God, that He might be a propitiation for the sins of the people. For in that He Himself hath suffered and been tempted, He is able to succour them also that are tempted.

'For we have not a High Priest who cannot have compassion on our infirmities: but one tempted in all things like as we are, only with-

out sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.' (Heb. ii. 9-18; iv. 15, 16.)

III.

In this wondrous doctrine we perceive that God takes counsel only of His Love, drawing from its utmost depths a prodigy of abasement. But how far, then, will He humble Himself? If He should descend to the angels, the fall is already measureless. If He should take humanity in its pure nature, the descent is a mystery which makes reason recoil. It is not there, nevertheless, that God wills to stop. See, lower still, humanity, poor, fallen, and miserable. With one final glance God measures the infinite distance which separates it from Him, and 'like a giant,' say the Scriptures, to whom hills and mountains are as nothing, He de-

scends at a bound, even to fallen man. *Exultavit ut gigas ad currendam viam.*

The consequences of the Incarnation as planned by the Son of God naturally involved a number of attendant sacrifices, the reason of which can only be sought in love divine. Without speaking now of the conditions of especial humiliation He chose for Himself, or the exceptional sufferings which, for the redemption of mankind, He willed to undergo, we will confine our view to the general condition of humanity as taken by the Word, and united hypostatically to the Divine nature. We here see marvels without number, which are themselves only to be explained by the love of God.

With regard to man: given the conditions of his fallen nature, we can comprehend his physical wants and weaknesses. We can comprehend that he is hungry, or athirst, or cold, and, in short, that in his body and in his soul he struggles to preserve the corporeal life in

the midst of suffering, and under the doom of death, in which it must close. But can we see the God-Man in all these trials of fallen humanity, and understand how it was that He chose to undergo them during thirty-three years upon earth, passing through all the phases of human life?

For it is certain that the Body of Jesus Christ, hypostatically united in all its parts and members to the Divinity, remained, like other bodies, obedient to the laws of human nature. When therefore, we study the Heart of Jesus as a portion of His human frame, we shall find ourselves in presence of an organ physically identical with the heart of man. Now, it is in this order of ideas that we shall apply to the Heart of Jesus what we have said elsewhere respecting the heart of man in general.

CHAPTER III.

CHRISTIAN ANTHROPOLOGY.

I

BEFORE meditating on the natural phenomena of Love in Jesus Christ, it is in the first place necessary to know the phenomena of His understanding. Before knowing how He loves, we must know how He thinks ; and still further, we must, by the aid of anthropology, make ourselves acquainted with the mutual relations, in Him, of body and soul.

The universe, says Tertullian, is a sensible manifestation of the Divine attributes ; but, in order that this manifestation should be worthy of sovereign Wisdom, a being was necessary to

whom God could reveal Himself in the work of His Hands. This being is man. Infinite Goodness willed not to remain eternally hidden, and therefore was pleased to call into life intelligences capable of apprehending Him, and endowed with the power of doing good. Before creating man, He prepared for him a temporary dwelling-place upon this earth; an image of the eternal abode which awaits him. Tertullian has so exalted an idea of man, 'this sublime animal,' as, in his energetic language he calls him, that he is even not afraid to place him above the angels. In this he is undoubtedly in error, but this very exaggeration proves how far he was from failing to appreciate the important place occupied by man in the general plan of creation.

According to the African priest whose doctrine we are quoting: 'Neither the soul by itself is man, nor the flesh without the soul; but man is the synthesis of two substances

intertwined the one with the other, and which deserve the name of man only so long as they remain united.'

Thus man is not, as M. Bonald has said, only an intelligence served by organs. To reduce the connexion of body and soul to a simple relation of services is to give a very incomplete idea of the personal bond which unites them. Still less can we seriously call a mammiferous animal of the order of primates the sole being of the terrestrial creation which possesses, besides language and sociability, the faculty of reasoning, conscience, and moral liberty. Briefly, to borrow the words of Pascal, 'Man is neither angel nor beast.' What constitutes the human being is the intimate union of the spiritual substance with the corporal substance. This union is not temporary or accidental in the sense that the body is a mere envelope which the soul, at the end of a certain time, can permanently lay aside, as

one casts off an inconvenient or a useless garment. No ; the soul is created to remain united to a body, and, reciprocally, the body is created to remain united to a soul.

To divide the human unity, whether by a false spiritualism or by a gross materialism, is alike to err with regard to the particular rank due to man in the plan of creation.

II.

Having determined the true notion of man, we must next define the nature of the soul. What is the soul? A substance, simple, indivisible, indissoluble, and, consequently, immortal ; for division is dissolution—it is death.

Now, in what relation does the soul find itself to the body? Is this relation direct or indirect? In other words, Is the soul united to the body immediately, or by means of an intermediary? Must we admit into the human composition, besides the spiritual substance and

the corporeal substance, a third principle under the name of vital *flatus* or life-power? Or, is the thinking substance at the same time the principle of organic life?

Many ancient philosophers divided man into three substances: the body, or organised matter, the soul, the principle of this organization, and the spirit, or thinking substance.

The partizans of vitalism or dynamism in the present day make a near approach to this opinion.

But, to what purpose should we thus divide the unity of man, and introduce a third substance where two are sufficient to explain the organic and the intellectual life? The same principle which makes man a living being constitutes him a thinking and reasoning being. Besides, the soul, without the mind, never quits the body. This is enough to show that soul and mind make but one; for, where all separation is impossible, there is unity of substance.

Thus the substance which animates and vivifies the body is equally the centre of intellectual activity; for it is to the soul that we must attribute the faculty of thinking, together with the vital power.

To this doctrine, which is that of all the scholastics, St. Thomas Aquinas adds that it is the soul itself which *in-forms* the matter composing the human body, which it limits and determines, and which it raises to the rank of organized bodies. If the soul were not united to matter, to give it a determinate form, this matter would remain confounded among inanimate bodies, and, like them, obedient only to the laws which govern the mineral or inorganic order. By its union with the soul, matter receives a special activity, and enters into possession of life; an evident proof that the soul is the source of this its special activity, the cause of its life, the principle of its organization. At the self-same moment in which man, as any

other living creature, commences his existence in the state of a simple cell (to speak the language of modern science), the soul unites itself to the primordial element, and communicates to it the form or character proper to the human species. What do I say? Not only this, but also the form and character particular to the individual. For it is not only a man who begins to live, but such or such a man, Peter or Paul. Already the soul, the principle of life, has given him a special form which he will never lose until death—which will distinguish him from other individuals of his kind—which will survive the encroachments of age, the accidental alterations of the body, the incessant eddying of that whirlpool in which floats all organized matter, so that not a molecule remains permanently there.¹

¹ See *Cours d'Eloquence Sacrée*, by Mgr. Freppel, Bishop of Angers. Tertullian, Second Edition, vol. ii. lection 33, pp. 223—238.

‘The human body,’ said Claude Bernard, one of our most illustrious physiologists ; ‘is a compound of material substances which are incessantly in course of renewal. All parts of the frame are undergoing a perpetual movement of transformation. Every day you lose a little of your physical being ; and, what you lose, you replace by alimentation ; and this so completely that, in the space of eight years or thereabouts, your flesh and bones are replaced by new flesh and new bones, which, little by little, have been substituted for the old ones by the process of these successive alluvia. The hand with which you are writing to-day, is not in any portion of it composed of the same molecules as those of eight years ago. The form is the same, but it is a new substance which fills it. And what I am saying with regard to the hand, I say also of the head. Our cranium is not occupied by the same cerebral substance as that of eight years ago.

‘This being so, and since our entire brain is changed in eight years, we will ask how it is that you perfectly remember the things you saw, heard, or learnt previous to that time? If these things are, as certain physiologists pretend, encrusted in the lobes of our brain, how is it that they outlive the utter disappearance of these lobes? These lobes are no longer those of eight years back, and yet your memory has kept its deposit intact.

‘It is because there is something else than matter in man. It is because there is something immaterial, permanent, ever-present, and independent of matter. This something is the soul.’

We may defy physiologists to account for invariability of form amid continual renewal of matter, unless they admit that it is the soul which communicates and preserves to the organism the character of individuality together with that of activity.

For, a vital power inherent in matter, (or at

least, different from the soul), would be a general power, the same for every organism, and consequently might very well give the general forms of the species, but not the form particular to each individual.

Therefore is it that St. Thomas Aquinas uttered the profound words which were repeated after him by the General Council of Vienna, 'The soul is the substantial form of the body.' It is, in fact, the soul which animates and vivifies the body by virtue of a special energy which gives it to be what it is, a living and organized body, having a permanent form proper to itself, an individual character which distinguishes it from every other.

III.

Here a question naturally arises. Given that the soul is the substantial form of the body ; in what part of the body is the seat of the soul ?

The seat of the soul is usually supposed to be in the head. Descartes even went so far as to determine the centre in which the soul was localized, namely, the pineal gland, which has its position in one of the cerebral ventricles. This philosopher held that from thence it directs every movement, by means of the peduncles which serve it for reins.

We may say at once that these purely gratuitous hypotheses are, in the present day, no more accredited by philosophy than they were formerly by physiology. They are nearer the truth who say that the soul is in all the parts of the human organism. This statement is justified by the consideration that the life is found to be especially in the blood, and the blood is distributed into every part of the body. Gradually suppress its circulation in each of the organs, and life will retire, to give place to death. The soul is no longer in a body in which the blood has ceased to circulate.

All that we have just been saying of man in general, can be said of the God-Man in particular. His soul *in-formed* the matter of which His human body was composed, by limiting and determining it, and in short, by raising it to the rank of organized bodies. At the self-same instant that the Incarnate Word of God commenced His existence in the womb of the Virgin Mary, the soul united itself to this primordial element, and communicated to it not only the form or character proper to the human race, but the form or character proper to its individuality.

It was not only a man who was beginning to live : it was JESUS CHRIST ! Add, to this, the Divine nature which united itself hypostatically to the human nature, and we have the God-Man.

The Word was made flesh, and dwelt among us. *Verbum caro factum est, et habitavit in nobis.*

CHAPTER IV.

THE PHENOMENA OF THE UNDERSTANDING.

I.

ACCORDING to the teaching of St. Thomas and all the scholastics, the understanding is an inorganic faculty ; that is to say, a faculty which has need of no organ, of no co-principle, in order to think. Only, in its present state, it thinks with the concurrence of the imagination. The imagination is, as it were, the object-glass or mirror in which the understanding, like an eye, perceives all sensible things.

According to this theory, the brain is an instrumental organ, a co-principle for the imagination only ; while, for the understanding, it is

only a necessary condition—an indispensable element for its exercise. Then, the most that we could say would be, that the soul makes use of the brain in order to think, because it makes use of the imagination, of which the brain is the organ and co-principle.

In the teaching of physiologists, it is also admitted that the understanding is an inorganic faculty in itself, but seeing that it has absolute need of the brain in order to think and to will, the brain is considered as its instrumental organ and co-principle.

With regard to the imagination, the physiologist holds it to be a state of fixed or localized sensation, like the sensible memory ; it is for the soul, if you will, an object-glass or mirror. But this mirror is not a faculty of the soul ; it is in the brain itself, or, more particularly, in the nervous centre in the brain, that sensible images are reflected.

Definitively, the brain remains as the instru-

mental organ and co-principle of the soul, in its faculty of thinking and willing.

According to Albertus Magnus, "sensible elements are necessary to the soul in its intellectual functions. Without these elements, it might exist, but it would not be allowed to evince its existence by any act. Without the aid of images, it is unable to conceive anything, and these images are presented to it by sensation. Consequently, it depends closely, although indirectly, upon the brain, the organ of impressions."

"Thus," St. Thomas adds, "the imagination is the connecting-link between the brain and the understanding. It is the faculty which preserves and maintains the sensations received, and which supplies the understanding with all the elements of its exercise, in such wise that the characteristic operation of our intellect is, to comprehend intelligible things by sensible

images, all the action of the ideas depending upon these images.

In accordance with what has been said, the scholastics distinguish in the phenomena of the understanding and will, (1st) imagination ; (2nd) perception ; (3rd) volition. And these diverse operations are produced in the brain, of which the soul makes use as an indispensable condition of her exercise.

Physiologists distinguish, (1st) intellectual perception of images which come to the brain through the different sensations ; (2nd) volition ; (3rd) manifestations sensible to the heart. Physical sensation is transmitted to the brain by the nervous fibres. Intellectual perception is produced in the internal cells of the cortical layer. Moral volition and involuntary motion proceed from the internal cells of this layer, and it is after this triple operation that sensible manifestations are produced in the heart.

But if it be thus, let us ask once more, why

not acknowledge that the organ of the soul, in the phenomena of thought and will, is the brain? And why could we not also say that the brain is as the co-principle of the soul in these same phenomena?

No one will ever explain the nature of the relations which exist between the accomplishment of the intellectual phenomena and the working of the cells of the cortical layer. But without professing in any way to explain these insoluble problems, or to understand by what means a cellular excitation transforms itself into constant perception, or into intentional motive determination, we may in any case inquire what are the nervous centres brought into action in the phenomena of thought and will.

This is what we are about to do. Let us in the first place say what is necessary to be known respecting the nervous system.

II.

A nervous mass of considerable volume lodged in the cranial cavity and denominated encephalon; a long nervous cord called the spinal column; a multitude of smaller cords, the nerves proceeding from the encephalon and the spinal column to form ramifications throughout all parts of the body—these are the essential portions of the nervous system.

The encephalon and spinal marrow are chiefly composed of two substances differing in their consistence and in the elements of which they are formed, and also in the functions assigned to each. These are the grey substance and the white substance.

To the grey substance, which presides over the sensations, the understanding, the will, and also the movements, is assigned the active part in the nervous system. Every injury inflicted upon its structure shows itself outwardly by

some disturbance of thought, feeling, and motion. The seat of these functions is the cell.

The white substance is wholly composed of nervous tubes which serve to transmit impressions given by the senses, and the incitement provocative of contraction of the muscles. This substance fills a purely passive part in the nervous system.

The cells are minute bodies composed of a finely granulated medullary substance, in which a spherical nucleus or globule may be clearly discerned.

Of these elements, variously combined, are constituted the nerves, the marrow, the brain, and the organs of the senses. To each element its own perfectly distinct functions are allotted.

The name of brain is given in a general manner to that portion of the encephalic mass which fills the entire cavity of the skull. The volume of this organ is undeniably one of the

characteristic features of the organism of man. The lower animals most largely favoured in this respect fall far short of the human race.

Physiologists admit that the human brain is capable of increasing in volume by exercise, and of diminishing by inaction. In this particular it obeys the laws which govern the other organs.

The brain, in shape like a segment of an ovoid, is vertically divided into two halves called the cerebral hemispheres, and separated by the peduncles. A lateral fissure divides them obliquely into two lobes, and each of the cerebral hemispheres is furrowed by inequalities called the convolutions of the brain.

A continuous layer of grey substance, called the cortical layer, covers the two hemispheres. The central portion is formed by a mass of white substance, in which are hollowed two ventricular cavities. A large grey nucleus or kernel occupies the lower portion of the white

mass. This is named the *corpus striatum* (i.e., striped, as it were, with fibres longitudinally arranged). Lastly, the optic layers may be seen in the form of voluminous and uneven tumulations.

All impressions and excitations pass through the cerebral peduncles. It is of the utmost importance to know how the centripetal fibres are there distributed, and from whence the centrifugal fibres come to them. The following distribution assigned to them appears to be the best.

After crossing each other, the afferent fibres of the peduncles take back to the brain the impressions received by the various parts of the body, and have their termination in the optic layers, in which are four nuclei or centres.

The first of these centres receives the fibres of the olfactory nerve; the second receives the fibres of the optic nerve; the third receives those of the acoustic nerve; and the fourth

the fibres of the fasciculus behind the spinal marrow. Thus reunited, the four centres make of the optic layer the *sensorium commune*.

From the four centres start divergent fibres, radiating in every direction, and reaching, in the cerebral convolutions, small cells forming the exterior layer of the cortical grey substance. These are the sensitive cells. At the transverse section of the entire substance several other layers are discernible, the lowest of which—the internal layer—is equally formed of a multitude of cells, less diminutive, and which are called the large cells. These are the motive cells. Small cells start from the fibres leading to the large cells of the opposite hemisphere by crossing the median line. From the large cortical cells fibres are seen leading into the corpus striatum to constitute at their issue the centrifugal and motive fibres which communicate the will to all parts of the body.

Thus conceived, the nervous system is com-

pared to the electric telegraph. Here, as in the telegraph, all the messages—that is, all the impressions—arrive at the central administration, namely, the brain, by myriads of very slender fibres, which are the nerves and strings of the spinal marrow. From all parts of the body these slender fibres reach a common centre, called the optic layer, which may be considered as the receiving office.

From the optic layer lead numerous fibres, which put it into relation with the small cortical cells.

In their totality these cells constitute the active portion of the brain—the organ of appreciation.

In these cells, whose work is that of the telegraph clerks, the message is analyzed and carried on by fibres into the large cortical cells composing the internal layer of the opposite hemisphere. These are the cells of verification, or the manager's department.

After this final test, the message is taken by other fibres into the striated body, which is like the distributing office whence the telegrams are sent to their various destinations, since it is from thence that the message is despatched to the organs, in the form of will, by the slender motive fibres of the nerves.

From the foregoing physiological sketch, we can see the preponderant part played, in the phenomena of cerebral activity, by the optic layers and the striated bodies, and how each of these has a different method of action. The elements of the optic layers epurate and transform the disturbances irradiated from without, which they throw in a spiritualized form (in a certain sense) to the different regions of the cortical substance. The elements of the striated bodies, on the contrary, have a different influence on the incitations which take their departure from these same regions of the cortical substance. They absorb, condense, and

materialize them by their own intervention, projecting them under a new form to the different motive centres of the spinal axis, where they thus become multiple stimulations destined to put the muscular fibre into play.

To resume, then; we can thus expound the phenomena of thought and will in the brain.

At the outer surface of the cortical layer, which might be called the bark or rind of the brain, minute cells elaborate, epurate, and transform the sensitive impressions which reach them directly or indirectly from the peduncles. It is there that the soul sifts, weighs, and, in some sort, spiritualizes them. After this first operation, the large cells on the internal surface of the cortical layer, in their turn, absorb and condense the spiritualized impressions and sensations which come to them from the external surface; they thus despatch them, directly or indirectly, by the striated bodies, to the different

organs ; or else, by reflex movements, in an involuntary manner.

III.

The phenomena of the understanding and will incontestably took place in the God-Man in the same manner as in every human being. Their seat, therefore, was in the brain. Only, the body and soul of Jesus being as perfect as it was possible for human nature to be, and the Divine nature giving to this human nature, by the hypostatic union, an infinite perfection, the consequent phenomena shared this Divine perfection. Who, then, can conceive the admirable harmony of perfection existing in the sensations, impressions, the images, thoughts, and volitions, of God Incarnate? These were no longer operations of marvellous beauty and incomparable sanctity only; they were the Divine operations of Him Who could declare Himself in these simple words: '*I am the Truth.*'

CHAPTER V.

THE PHENOMENA OF THE WILL AND OF LOVE.

I.

It being admitted, in the first place, that the soul, as long as it is in the living body, makes use of an organ in order to think, it is incontestable that the instrumental organ which serves it as its co-principle in the exercise of this faculty is the brain.

We must next admit that the soul has not always need of the intervention of the exterior senses in order to think with the brain. It can and does frequently act without their concurrence.

Nevertheless, its intellectual operations are

more frequently produced in the brain by the sensitive impressions transmitted to it by means of the nerves.

It is not in the central region or white substance of the brain that the operation of the soul upon that organ is carried on ; nor yet is it in the opto-striated spindles, since the optic layer is not the indispensable collector of all sensitive impressions ; nor yet are the striated spindles the exclusive intermediaries of all the motor-incitations of the nerves. It remains, then, that it is the cortical layer of the brain in which the work of thought and will goes on.

The work of thought seems to be localized in the cells of the external surface of the cerebral rind. There it is that the soul sifts, weighs, and spiritualizes sensitive images and impressions. As to the work of the will, this is carried on chiefly in the cells of the internal surface of the cortical layer. From thence the impressions and sensations are sent back to the different

organs in the form of will, or in an involuntary manner. Finally, therefore, it is by means of the cortical layer that the brain becomes the instrumental organ and co-principle of the soul in the double faculty of thinking and loving.

This being so, what, then, is the part played in the phenomena of affective sensibility by the heart? And what remains to it which shall vouch for the influence and action generally attributed to this organ?

The springs of our organism once brought into play, we may say that the heart makes an integral portion of what modern physiologists have called the vital tripod. According to them, the brain, the heart, and the lungs are the three essential seats of life. And of these three organs the heart is certainly the principal, or at least it is the indispensable mainspring to the rest of the machinery, since upon it depend the essential acts of nutrition and of life. Thus it is held to be, next to the soul, the principle of life.

Take a figure representing the human body in the interior, and observe the position of the heart in the midst of all the other organs. Is it not striking to see it there as the central organ, in which end (or rather from which begin) all the arteries, all the veins—that is to say, all the canals which convey to and fro the flood of life in the frame of man? It has been said of this frame that it is, as it were, a microcosm, and that the heart is placed there like an ocean, in the midst of the brooklets, rivers, and broad streams which lave this little world. But we find also the same idea under another form. ‘To me,’ said a celebrated physician, ‘in this microcosm the heart is as the sun.’ The comparison is a bold one, but is not without truth. The heart does in fact radiate, like the sun, and its radiations propagate warmth and life.

In its state of activity, it is easy to summarize the functions of the heart. It is then an instrument of double action (and effect), drawing to

itself all the sanguine fluid by the venous system, and by the arterial system expelling it.

The heart is the propelling instrument of the blood, and this is much in itself, for it is the life which it thus propels into all the organs. Suspend its beatings for but a few minutes, and all is over. All life is arrested, the brain is paralyzed, and death ensues.

We must now bear in mind the reciprocal parts played by the senses and the brain in the order of sensations, perceptions, and their consequences. It is known that each sense communicates its impressions to the brain by means of certain nervous threads proper to itself; the brain receives these impressions, is affected by them and itself impressed; and it is according to the manner in which this physical impression is produced that the soul judges and is affected in its turn. Hence result affections or repulsions, which re-act upon the organism and im-

press it in different ways ; and all this result is produced by means of the nervous system.

Now, it is certain that the heart is affected, passively, by the general influences of this system, and by their attendant results. Therefore, already the heart, by its relations with the nervous system, is accessible to the lively impressions of the other organs. But also in another way it feels the *contre-coup* of impressions produced by the various sensations on the brain. We experience this every moment. These affections and repulsions make themselves felt by the heart almost as soon as they are produced by the senses on the brain.

A striking comparison has been instituted between the phenomena of effective sensibility and the working of an electric telegraph. The battery is compared to the brain, the conducting wires to the nerves, and the needle of the dial to the heart. But this comparison becomes still closer if applied to the electrometer. This

apparatus is likewise composed of three parts : the electric battery, the wires, and the needle of the dial.

When electric action is produced in the battery, there result immediately, in this battery and in the wires, internal and very real modifications, although these are quite imperceptible on the exterior. It is only by the needle that these modifications manifest themselves in a sensible manner. The slightest variations in the current disturb and agitate it to an extraordinary degree.

In this case, the battery is the principle and seat of the primitive phenomena ; the needle of the dial is only the instrument of their sensible manifestations. It is the same with regard to the phenomena of effective sensibility. Here the battery is the brain, the wires are the nerves, and the needle is the heart. When the affection is produced on the brain, modifications immediately occur which communicate themselves to the nerves, starting from this organ to go to

the heart. These inward modifications are very real, but they remain imperceptible from without. It is only in the heart that they manifest themselves in a sensible manner. Like the magnetic needle, the heart is disturbed and agitated ; we can feel it palpitating wildly. Can we then say that the heart is the principle or the seat of the affection? 'No,' answers Claude Bernard ; 'this is in the brain. In proportion as the animal organism becomes more elevated, the heart becomes a reactive of increasing delicacy in evincing the sensitive impressions passing in the body ; but it is only an instrument concurring in the expression of our feelings and our will.'

To sum up what has been said : The heart of man, considered as a physical organ, is not the co-principle of any intellectual perception nor of any moral feeling ; it does not do more than physically experience their effects, manifesting these effects in a sensible manner.

Noble or vile, heroic or vulgar, every thought as well as every affection springs from the brain. It is produced there by the intermediary of the senses, or else, by the soul acting without its concurrence on the cerebral organ. Only, animist physiology adds that by a *contre-coup*, the habit and general tendency of these conceptions and feelings may, in a corresponding sense, modify the heart, under the influence of the nervous system. And thus it can be said without a paradox, that the head makes the heart. Therefore it is not conformable to science to say that love or courage, any more than wise or great thoughts, have their rise in the heart, although science as well as consciousness declare to us that they find there a noble echo.

In consequence of the close union of the soul with the body, it is possible that the heart, habitually moulded and developed in the elevated sense just indicated, may in its turn

contribute to the soul a certain loftiness of virtue. It has been remarked that in the blood of man there is a heat which is developed by movement. Well, we believe that this heat may also react upon the passions and affections of the soul; and when these passions and affections are directed towards what is great, beautiful, and good, we believe that the heart, which has been made by the soul, may also in some sort become the soul's auxiliary.

II.

The conclusions of contemporary physiology, with regard to the heart, are not exactly new. When, in 1727, Father de Gallifet asked the Congregation of Rites to authorize the Mass and Office of the Sacred Heart of Jesus, and based his request on the theory that the heart is the instrumental organ of love, Prosper Lambertini, who afterwards became Benedict XIV.,

and who was then Promoter of the Faith, caused this particular petition to be withdrawn, as being out of harmony with the results of modern science, and because the Church had not yet pronounced upon this subject.

Now the learned Pontiff informs us what was at that time the scientific conclusion most generally received. Love, hate, and the other passions of the soul were already assigned to the cerebral organ. In accordance with this opinion, the affections arising from disturbance of the soul and what was then called the spirits, had their origin in the brain, and thence, by means of nerves, communicated themselves to the heart. Amid conflicting theories upon this question, after the experiments, discoveries, and conclusions of contemporary science, it is in any case interesting to observe the agreement of this science with the scientific data furnished by Benedict XIV., more than one hundred and fifty years ago. The philosophers contemporary

with Benedict XIV. equally refused to regard the heart as the seat of love, which they already located in the brain. '*Recentiores philosophi amorem non in corde, tanquam in sede sua, sed in cerebro collocant.*'

With regard to the symbol of love, no one will think of disputing the claims of the heart. This symbol is based on the harmonic relations existing between the modifications of the heart and the divers functions of the soul, and these relations assuredly suffice to justify the choice made of the heart in symbolizing love.

There is no need to repeat here that the phenomena of love were produced in the God-Man in the same manner as in every human being. We shall see this in the course of the following chapter.

CHAPTER VI.

THE SACRED HEART OF JESUS.

Cor Jesu, charitatis victimam,
Venite, adoremus.

THE Catholic Church in her sacred liturgy thus convokes her children to the adoration of the Sacred Heart of Jesus; and she does it by herself determining the object of this Divine worship.

In every form of belief, even those forms which are but fragmentary, human weakness has experienced the need of using material and created things in order by their means to rise to things spiritual and uncreated. It is, then, very natural that the Church should place before us the material Heart of Jesus to remind

us of His infinite love, and excite towards Him our feelings of affectionate gratitude. In so doing, her intention, as she tells us, is to show to us the Incarnate God whom we can apprehend as being visible, in order to raise us to the love of the invisible Godhead. *Ut dum visibiliter Deum cognoscimus, per hunc in invisibilium amorem rapiamur.*

In the worship of the Sacred Heart of Jesus two objects are to be distinguished, different in themselves, although they are in reality indivisibly united; namely, the material and sensible object, which is the corporeal Heart of Jesus, and the invisible object of which that Heart is the symbol, namely, the boundless love of the Saviour for men. Now we accurately express the synthesis of the elements which constitute the worship of the Sacred Heart by saying that the object of this worship is the material Heart of Jesus, as being the symbol of His love for man.

I.

Admitted that the Heart of Jesus is the symbol of His love, because of the harmonic relations which exist between the modifications of the heart and the various functions of the soul, this was plainly not a reason for attributing to it, humanly, phenomena of the understanding and the will. This was done, nevertheless, and there has resulted from it a certain confusion in the terms. The Heart of Jesus has no longer been regarded as an organ corporeal, symbolic, and Divine ; it has come to be regarded as the principle, the instrument, the seat of love, and love itself.

In the Holy Scriptures, it is true, love is also attributed to the heart, but never to the heart as a determinate organ. In general, the heart there signifies all that is most intimate in the thoughts and various affections of the soul. It is more especially the soul, in so far as it loves,

and not only the heart, which is considered to be the organ of the phenomena of love. The bowels are also named, from the fact that the heart itself appears to be comprised in the internal viscera of the human organism.

Equally with the heart of man, as a physical organ, we cannot say with accuracy of the Sacred Heart of Jesus, that it was, together with the soul, the principle of His love. This statement does not agree with the conclusions of science. But we will now proceed to show what else, and in reality, it is.

As the propulsive organ of the blood, which contains the principle of the physical life, the Sacred Heart of Jesus conveyed it to all the parts of His Body, as their necessary aliment. And when we know that the Blood of Jesus Christ is in very truth that Blood which has redeemed humanity—that Blood which was prefigured by the victims of the Old Law, and which, by the love of God, was shed upon the Cross in

substitution for the insufficiency of all human sacrifices—we worship this precious Blood in the veins of the God-Man, but more especially we worship it in His Heart, its overflowing fountain. And we worship this Heart itself, which propelled throughout the frame of Jesus the Blood Divine, the aliment of His life on earth, until He shed it all on Golgotha for the salvation of man. We may in some sense say of the Heart of Jesus what He Himself revealed in His converse with the woman of Samaria—that it is ‘a fountain springing up unto everlasting life.’

Corporeally identical with the heart of man, the Heart of Jesus, equally with it, was not the instrumental organ of the soul in the phenomena of love; but nevertheless it physically felt and was responsive to their effects, manifesting them in a sensible manner. And we must add that, by virtue of the hypostatic union, these effects being produced in Jesus Christ, in

a Divine Heart, it remained always adorable, even under the natural influences to which it continued subject.

It is acknowledged, scientifically, that all the affections, equally with all the thoughts, have their origin in the brain ; and since it is proved that they have their *contre-coup* or echo in the heart, the organ of their sensible manifestations, we conclude that the habitude of these conceptions and sentiments has the power to modify the heart in a corresponding manner. If, therefore, we apply this principle to Our Lord Jesus Christ, what do we find ? A cerebral organ continually occupied in the exercise of thoughts of the highest order, the most generous impressions, and the noblest feelings.

One day Jesus sees around Him in the wilderness a multitude of people, forgetful of the first necessities of life, in order to listen to His word. He looks upon these multitudes, wandering as sheep without a shepherd, and is

touched with compassion at the sight. 'I have pity on this multitude,' He says (*Misereor super turbam*) ; and He multiplies miraculously the loaves with which they are to be fed.

At another time, He beholds a poor widow weeping as she follows the lifeless body of her son. We read that He was 'moved with mercy towards her,' and restored her son to life.

Again, He finds Mary Magdalene, the sister of His friend, weeping at the tomb of Lazarus, and, in His pity and compassion, human and divine, 'Jesus wept.'

On another occasion, seated on the heights which overlook Jerusalem, and facing His temple, He foresees the woes and ruin overhanging the doomed and guilty city, and He weeps over Jerusalem.

A little later, in the Garden of Gethsemani, all the past crimes of the human race are present to His thoughts : its present blindness—its future ingratitude ; and He falls into an agony

of mortal sadness so intense that it bathes Him in a sweat of Blood.

If we think of His communings with His Heavenly Father, in meditation and prayer, who could describe—who could conceive the ineffable emotions then produced within Him? And these, we know, were the thoughts and feelings which filled the life of Jesus, from His entrance into the world until His last sigh; these were the impressions and affections which descended from the Head to the Heart of Jesus, during all the days of His mortal life. And now, if you add the Divine nature to this human nature—if you see God in these feelings and conceptions—judge what must have been the Heart upon which they acted, and which habitually experienced their effects! It was the heart of man in all its ideal perfection; and besides this, it was the heart of God! How, then, could we forbear to fall down in adoration before it?

Once more : as with regard to the heart of man during his mortal life, we cannot say with accuracy of the Heart of Jesus that it was the seat of His love. The heart is no more the seat of the feelings than the hand is the seat of the will : and thus, as we have seen already, Benedict XIV., even in his time, placed the seat of love in the brain. Nevertheless, if it be not conformable to science to say that the feelings have their origin in the heart, we may at least affirm that they find there their grandest echo.

In studying the heart of man in its dilatations and contractions, we observe that these movements are spontaneous and involuntary on the part of the subject, and, with regard to this, we naturally ask, What is the motive power from which they receive the impetus which first set them in motion ?

A great question, assuredly, is this : an insoluble question, unless we ascend to God, Who

is Himself the primary force—the sole force in substance. But here, in the Sacred Heart of the Word Incarnate, it is this force itself which we see in action ; and this action possesses an incomparable perfection, which raises the Heart of Jesus, even in its own nature, above every created being. Thus disposed and adapted for the hypostatic union by a special and Divine action, this heart becomes, by the very fact of this mysterious union, truly Divine, and consequently worthy of supreme worship.

Let us now represent to ourselves Our Lord Jesus Christ with His disciples at the Last Supper, on the eve of His death. Let us see Him there, after the discourse to His Apostles and the prayer to His Father, which are as echoes of Heaven, and listen to those words which create the Eucharist by bequeathing God to man, corporally and substantially, until the end of time. Ah ! when, after this, we see St. John, the ‘ Disciple whom Jesus loved,’ lean-

ing his head on the breast of his Divine Master, we ask ourselves what he must have felt as he listened to the beatings of that Sacred Heart ! And then, when we reflect that there is not a man who may not participate supernaturally in this happiness, by receiving the Heart of Jesus upon his own heart in the Holy Communion, how can we forbear to cry out, in the words of Job, 'What is man, that Thou shouldst glorify him thus, and incline unto him Thine Heart' ?¹

A philosopher has said of the heart of man, that it is the organ which is the first to be formed and the last to die. Contemporary science has not found this statement to be strictly correct ; nevertheless, it is true in a general manner. When, on Calvary, the Heart of Jesus had propelled to the Feet, the Hands, the Head—to all the members, the blood which flowed from them in streams for the redemption of mankind, when all was consummated by the

¹ Job vii. 17.

death of the God-man, His Heart, being physically similar to the hearts of the human race, must have continued still to move for a short space of time, and its last dilatation was as the final testimony to His love.

After this, it was permitted that a Roman soldier should with a spear pierce His side. It was Rome which opened the breast of Jesus, as if to show to the world his still beating Heart, and say, 'Behold, O man, the Heart of God ! Behold, and worship !' In fact, St. Matthew tells us that the centurion who was there, and who had felt the earthquake, immediately exclaimed with the others who beheld that sight, 'Truly this man was the Son of God': *Vere Filius Dei erat iste.* 'And the multitude,' adds St. Luke, 'went away, smiting their breasts.'

When the Word was made Flesh, and came to dwell among us, it was doubtless the Divine Nature in its entirety which united itself hypostatically to the human nature in Jesus Christ.

Might we not say, nevertheless, that the love of the Word had more particularly become incarnate in the Heart of Jesus? This Heart, then, is most truly Sacred, and the liturgy only expresses the truth in all its precision by calling it the Most Sacred Heart of Jesus.

II.

The Church of God would have been lacking in gratitude to her Divine Head, had she waited sixteen centuries before rendering to His Sacred Heart the thankfulness, love, and adoration which are its due. This could not have been possible. We do not, it is true, observe the special worship of the Sacred Heart of Jesus in the first centuries of Christianity. In the beginning—in the Catacombs, worship could not be otherwise than incomplete, and would necessarily develop in the course of time [and in accordance with the special needs of the Church, and the indications she receives from time to

time from her Divine Founder in regard to the special devotions with which she is to meet those needs]. But in the first ages, and immediately after the Ascension of her Lord, the Eucharist existed among all known peoples wherever the faith was preached ; and in the Eucharist, the masterpiece of the love of Christ, which is really and substantially His Body, together with His Soul and Divinity, His Heart was already adored. Later on, the Church saw fit to render to the Eucharist homage and adoration of especial solemnity, and she instituted the Feast of Corpus Christi. And in this Divine Body, how could the Heart fail to present itself naturally and in the first place to the homage and adoration of the faithful ?

The ancients, as we have mentioned, said that man is a little world, a microcosm, of which his heart was the sun. And this can be said most especially of Jesus Christ, in a sense more exact and complete. Our Lord Jesus Christ is

the summary, as it were, of not only the spiritual and corporeal world, but of Heaven and earth, humanity and divinity. And thus, in the thought that we have just recalled, the Heart of Jesus is the Sun of this Divine microcosm. According to this, I can well understand why the Divine Eucharist is presented to the devotion of the faithful in a sun encircled with rays. When I fall on my knees before the Sacred Host which forms its centre, I worship the Heart of Jesus, and, in this sun with its radiating beams, see what is to my mind the most beautiful and admirable image which could be presented to me of the object of my adoration.

After the close of the Middle Ages, however, when it had become a custom to preserve separately the hearts of illustrious personages, by way of doing them honour, and when the sometimes rather vague emblems found in the Catacombs were resumed in order to make of

the heart artistically a moral and religious symbol, the Church deemed the time to have arrived for rendering more particular honours to the Heart of her Divine Master.

Long before the Blessed Marguérite-Marie, the Doctors of the Church and religious writers had paid their tribute of love to the Sacred Heart of Jesus; but after the apparitions and revelations at Paray-le-Monial, the Church herself appeared to accept their counsels and recommendations. 'Behold the Heart which has so loved men!' these words, above all, echoed sweetly in the depths of pious hearts.

It seems, then, to have entered into the designs of Providence to give at that time a fresh development to this devotion. Often in past times the Popes had established or propagated, according to circumstances, certain festivals or certain devotions suitable for arousing towards it the piety of the faithful. With the same intention, they subsequently authorized,

first for certain churches and then for the Church universal, the worship of the Sacred Heart. This worship was a powerful and wonderfully appropriate remedy for the cruel wounds inflicted on religion by indifference and impiety. Moreover, seeing that France was to be the scene of the most dangerous and violent attacks made upon religion by the spirit of unbelief, France was chosen by Providence to be the cradle of a devotion of reparation, in expiation of excesses so grievous.

The reason for pious practices in honour of the Sacred Heart of Jesus flows naturally from the principles we have been expounding. And they also justify the prayers addressed directly to this Divine Heart, whether in the liturgic Office or in particular books of devotion approved by ecclesiastical authority. These invocations are not addressed to the Heart of Jesus as if it were endowed with a separate intelligence, power, and love : they are addressed either to

the person of Jesus Christ considered particularly in His Heart, or else to His Heart itself as being hypostatically united to the Divinity, or to the Saviour's love, of which it is the symbol, or, lastly and most frequently, to the soul of Our Lord Jesus Christ. Thus are to be explained the invocations in the Litanies of the Sacred Heart, and very especially the invocation now consecrated by the use of the Universal Church: *Cor Jesu sacratissimum, miserere nobis.*

There is evidently nothing in the usages of the Church, or in the doctrine we have just mentioned, which does not warrant the image of the Sacred Heart of Jesus being presented to the veneration of the faithful. This has been done in various ways. Sometimes the full-length figure of Our Lord is represented with the chest partly opened, letting the Heart appear; sometimes the Heart alone is depicted, with the emblems of the Passion of our Divine Redeemer. With the reservation that a

reverent propriety must always be observed in their execution, the Church has not blamed these joint endeavours of piety and art, but has accepted and encouraged them, as means for calling forth the love of her children for their Divine Master.

Science itself is beginning to unite with Christian Art in paying its tribute to the Sacred Heart of Jesus. We may hope that the time will come when the service it is capable of rendering to the Church, by aiding to demonstrate the reasonable grounds of her doctrines and practices, will be recognised.

And after this, we would ask, Could the military valour of our Catholic armies remain a stranger to this worship? No. We have not forgotten that it was under the torn and blood-stained Banner of the Sacred Heart of Jesus that the Pontifical Zouaves, the Vendéans, and Volunteers of the West, fought heroically on the fields of Loigny and Patay. In their bat-

talions, officers and men wore on their breast the image of the Sacred Heart. And when the time came to disband them, the general who had so gallantly led his volunteers against the enemy, consecrated his legion to the Sacred Heart, under the shadow of the flag dyed with the blood of the dearest victims; and the brothers-in-arms separated with the warmly-repeated shout: '*Cœur de Jésus, sauvez la France !*'

III.

In the nineteenth chapter of the Gospel of St. John, it is written, that a soldier pierced the side of Jesus, and that forthwith there flowed from it blood and water. In the account given in the same Gospel of Our Lord's appearing to St. Thomas, the sacred writer relates that Jesus said to the doubting Apostle, 'Reach hither thy hand and thrust it into My side, and be not faithless but believing.'

These two texts can leave no doubt as to the part of the Divine Body which was first reached by the soldier's spear. It was not that between the two lungs, and which covers the heart, *cor*; nor was it the breast, designated by the word *pectus*: it was the side, *latus*—namely below the heart, to the right or the left; one of the two parts in the region of the lower ribs.

Which side, then, was it which was pierced by the lance? The most ancient tradition, confirmed by the iconography of the first centuries, affirms positively that it was the right; and this was the conclusion of Pope Innocent III.

It was not until the close of the twelfth century, and when the piety of the faithful was more particularly drawn to the Sacred Heart of Jesus, that, in Christian iconography, the wound in the side was represented on the left. The reason for this was doubtless to be found in the commonly-accredited prejudice that the heart is

on the left in the human body. People loved to believe, and indeed they knew, that the Heart of Jesus was pierced by the soldier's spear, and, in accordance with their idea of its position, they placed the wound on the left.

To rectify this prejudice, it suffices to call to mind the actual situation of the heart. It is not placed on the left, but in the centre of the peripheric organs which end in it, and between the two pulmonary lobes, in the hollow formed in them to receive it. This only is true, that it makes itself felt by its point, a little to the left, between the fourth and fifth rib. There was in reality no reason for the anxiety to change the position of the wound from right to left, to reach the heart through the side.

Nevertheless, it might be asked whether we intend to say that the Heart of Jesus was not reached by the stroke of the lance through the right side. Not only do we disown any such conclusion, but we affirm the contrary. In

summing up the data—traditional, historic, and scientific—attaching to this question, we believe the following to be the correct conclusion :—

In the first place, the opening by the lance was made on the right side, as Innocent III., in accordance with the testimony of different witnesses, declares. Next, it is certain that it was not, as some Jansenists have stated, a slight and simple wound upon the surface ; it was a large wound which opened the side. *Lancea latus ejus aperuit* ; and this opening was wide enough and deep enough for the Saviour to say to St. Thomas, ‘Put thy hand into My side’: *Affer manum tuam, et mitte in latus meum.*

Moreover, from the shape of the lance, we can conceive that, thrust vigorously, it could not do otherwise than make a large wound, and must inevitably reach certain internal organs—first the liver, then the right lung, and finally the heart.

The thrust being given in the very probable

conditions we have indicated, not only the heart *could* be reached, but it *must* have been reached, and thus, by induction, we come to an agreement with the supernatural revelations made to souls of great sanctity, as also with the pious belief of the faithful.

And now, O Lord Jesus! before I end, I call to mind the words of one of Thy most devoted servants, St. Bernard, and say with him, 'Thy side was pierced that we might enter therein. Thy Heart was wounded in order that, in this wound, visible to our eyes, we might behold the invisible wound of Thy Love. How couldest Thou better manifest the ardour of this Love than by suffering the spear to pierce not only Thy side, but Thy Heart itself? The material wound is thus a sign of the spiritual. Henceforth, who is he that would not love this Heart so cruelly wounded? Who could refuse to love in return the Heart which has so loved us?'

‘If any man love not Our Lord Jesus Christ,’ exclaims St. Paul, ‘let him be anathema!’ Yes, but this anathema will not fall on us; for we will love, in time, with all our heart, all our mind, all our strength—that is to say, with our whole soul—Him whose Love will be our reward for eternity.

CHAPTER VII.

THE HEART OF MAN ACCORDING TO GENERAL OPINION.

AFTER the physiological researches of recent times in reference to the heart of man, it becomes an easy task to generalize this study, and extend it to all the known peoples of the civilized world. This has been done by Dr. Andry, who thus sums up his observations on the subject :

‘Among all nations, and in all times with which history has made us acquainted, the heart has played an important moral part in language. Almost everywhere, the understanding is referred to it, and, very often, love. Still oftener, although subsequently to intelligence,

it has come to be regarded as the seat of courage. A curious localization, whose progression is doubtless analogous to that which takes place in the physiological development of man. He, in presence of the beautiful spectacle of nature, must admire, understand, and love, before he is called upon to struggle or fight. He is intelligent and thoughtful before he is courageous and brave.'

With regard to what has come to us from the Greeks and Latins relating to the heart, we find most of their ideas already existing among the Oriental nations, but more particularly in Egypt. It was a belief among the Egyptians that the heart is the seat of the soul, and that it is there nourished by the blood. In the East, it was more usual to place courage and love in the reins and liver. Nevertheless, as we have seen from the Sacred Writings, the heart had among them a decided pre-eminence.

In the various Hellenic idioms, several phy-

sical properties, and more especially a certain number of moral aptitudes, were attributed to the heart. Thus with the Greeks, a man in a passion was a 'black-hearted' man, whilst a man with a 'white heart' signified that his heart was guileless and pure. Love and courage, it is evident, were almost invariably referred to the heart. 'A fire most sweet,' says Musæus, 'was kindled in the heart of Hero.' And when Achilles is accusing Agamemnon of cowardice, he reproaches him with having 'the eyes of a mastiff and the heart of a fawn.' Again, Homer makes Ulysses say: 'Come then, my heart, let us suffer this affront. . . . And his revolted heart murmured angrily within him.'

These locutions plainly had their source in the ideas with which physicians and philosophers had relatively accredited the heart. Hippocrates taught that, independently of a hidden fire, the cause of the motions of the heart, there existed in the left ventricle an intelligent

principle, which ruled from thence the other faculties of the soul. 'This principle,' said Hippocrates, 'was nourished neither by food nor drink, which go into the stomach, but with a substance resembling light, which separates itself from the blood.'

On the part of the philosophers, Plato, in his 'Banquet,' gives it to be understood that the heart and soul are identical. In the 'Timæus,' however, he admits two souls. Of these, the one which he places in the brain and the spinal column is immortal; the other, or the virile and courageous portion of man's nature, has its seat in the breast, and particularly in the heart. Aristotle reproduced, or nearly so, the ideas of Plato. He considered the heart to be the *sensorium commune*, and the thickness of its divisions and the size of its cavities to be proportioned to the degrees of intelligence and courage.

Galen plainly perceived the system to be

erroneous which placed the understanding in the heart ; and yet, by an inexplicable contradiction, he accepted almost all the opinions of the philosophers who had preceded him.

On this subject, as on many others, the Latins reproduced the opinions of the Greeks. Cicero proves this when he says that his countrymen regarded the heart and the mind as one and the same thing. And Pliny states that the ventricles of the heart are the seat of the soul : *Ibi mens habitat*. Starting from these opinions, Perseus goes still further, and considers that the whole man is personified in the heart. 'Behold,' he said, 'what the heart of Ennius wills—*Cor jubet hoc Enni*'—to signify the personal wishes expressed by Ennius.

In a physiological point of view, therefore, the physicians as well as the philosophers of antiquity have had with regard to the heart very incomplete, as well as often very erroneous, ideas. They shared the mistakes of their times.

At most it might be said that Galen had some glimpse of the veritable structure of the heart, and even the circulation ; but, together with a few ideas verging on truth, he held many others based on the prejudices of the time.

It is well known how great an influence Aristotle and Galen continued to exercise upon the philosophy and science of subsequent times. Their authority did not cease even with the Middle Ages. It was always appealed to during the great epochs of Leo X. and Louis XIV.; and thus, more than half a century after Harvey had discovered the circulation of the blood, Bossuet, who must certainly have known of it, does not even allude to it in any way. We still find him talking about the 'animal spirits,' as if he had been living in the time of Hippocrates.

It is interesting to see how this great mind summed up the teaching of his age upon the subject. In his admirable treatise 'On

the Knowledge of God and of One's self,' he wrote of it as follows : 'The spirits are the most lively and agitated part of the blood. They are a kind of vapour, extraordinarily subtle and volatile, raised from it by the heat of the heart, and quickly carried by certain vessels to the brain, where the spirits refine themselves still further by their own agitation, by that of the brain itself, and by the nature of the parts through which they pass ; much in the same way as wines become purified and clarified by the instruments through which they are run. From thence they enter into the nerves, which they keep stretched ; by the nerves they insinuate themselves into the muscles, which they bring into play, and so set all the parts in motion.'

So deeply rooted was this doctrine of the animal spirits, that we find vestiges of it even in the works of Harvey himself, after his own discovery. It is, therefore, not surprising that it

held its ground until the eighteenth century, when the animism of Stahl made its appearance. According to this theory, a presiding soul habitually governs and regulates the normal contractions of the heart. The final analysis of this theory was a return to the intelligent principle which Hippocrates had located in the left ventricle.

The scientists and philosophers of our own day have asked how it was that minds so enlightened could have made so great mistakes, and remained in them so long, upon a question of this gravity and importance; but, still more astonishing is the fact that the genius of man should have had to traverse so many centuries before arriving at the discovery of the circulation of the blood. We cannot be surprised that, anteriorly to this revelation, the heart should have been a mystery to genius itself, and it was natural that the loftiest minds should, at the risk of falling into

mistakes and contradictions, attempt all kinds of theories in order to explain it. Moreover, when we see the general opinion still prevalent respecting the heart, even now that the circulation of the blood is a long-established fact, we see reason for great indulgence in regard to the opinions of antiquity on this subject.

Starting from the undoubted principle that the soul, in giving expression to its affections, does not act alone, but borrows the concurrence of the body, making use of its various organs as so many instruments, it has been concluded that the instrument of love, and of the other affections, is the heart. 'As the soul,' so it is said, 'makes use of the eye to see, and the ear to hear, so, in the same way, it makes use of the heart to love; and, as we say the eye sees and the ear hears, so also ought we to say that the heart loves. Therefore,' it is concluded, 'the organ of love and the other sensible affections

is the heart, as the brain is that of the intellectual perceptions.'

A proof, nevertheless, that it is not so, is the simple fact of cerebral paralysis, the heart continuing to be in its normal condition. Paralysis in the brain suffices to annihilate moral affections in the heart. On the contrary, the heart may be attacked by hypertrophy or aneurism, the brain being intact, without the least disturbance resulting to the intellectual and moral faculties.

Naturally, we must admit that perception, an essential condition of affection, would be no more separated from the heart than it is in reality from the brain, in the acts of the moral and intellectual faculties. Perception and affection are doubtless distinct, and thought has a priority to reason; but in reality these phenomena are simultaneous in their exercise, and therefore we may conclude that they are produced in the self-same organ, and that this

organ cannot be the heart, unless we are to attribute to the heart thought, as well as affection.

And why not? it may be asked. Is it only from the brain that great thoughts come? Does not Pascal say, 'The heart has its reasons of which reason knows nothing'?—(*Le cœur a ses raisons que la raison ne connaît pas.*)

Yes: the heart. Assuredly not the cardiac organ, but the heart; that is to say, the soul, which wills and loves, and whose will and affections make themselves felt more particularly in the heart.

Considering what are the generally received ideas in regard to the heart, and its attributes and functions, Poesy, in regard to these, has had free course, and could permit herself any amount of license. Nor has she failed to do so. There is not a single passion, good or bad, with which she has not accredited this organ. In her hands, it becomes the instrument of all the virtues and all the vices.

In expressing herself thus, Poetry did but echo the popular language. Here, also, it is made to play the most varied parts, often the most contradictory and bizarre. It is said to be large, great, small, full, big, narrow, good, bad, merry, sad, brave, foolish, weak, cold, warm, hard, soft, tender, open, close, and so on. It must be owned that thus to treat the heart of man, makes it an organ of singular insipidity. What, here, becomes of the *king* of the human frame?

People have gone so far as to credit the heart with accidents which can only befall the stomach. In a moral sense they are 'sick at heart;' in a physical sense they suffer from '*mal au cœur*.'

In this order, or rather in this disorder, of ideas, there was no reason for not attributing to the heart a species of completely organized body. It has accordingly been accredited with eyes, ears, and even wings: the heart flies: it is swift, etc.

Nevertheless, by way of compensation, the cardiac organ has been idealized to the point of saying, of a frank and candid man, that his heart is on his lips ; also, to it is attributed the remembrance of offences : *J'ai cela sur le cœur* : this or that rankles in my heart ; lastly, gratitude, which is called *la mémoire du cœur*.

Amid this confusion of popular language, a saying has slipped in which must not be taken literally : '*Mauvaise tête, bon cœur*.' his heart is better than his head. Now, if it be true, as we have elsewhere shown, that it is the head or understanding which makes the heart or feeling, the popular saying is inexact, for, in the bad case, the heart is not worth more than the head.

We do not assuredly pretend to attempt the eradication of prejudices become so deeply rooted in the course of time, and sanctioned by forms of speech which are universally popular. Language, like everything else that is

human, has its imperfections, and will always keep them ; but it may possibly be rendering some service to point them out, and assist cultivated minds to distinguish error from truth.

When we remember the ideas of antiquity respecting the heart, we cannot wonder that it should be made to play so important a part in the habits and practices of life. What remains to us of the present day as a natural consequence of the properties attributed to it, is the custom of burying or preserving apart the hearts of persons illustrious for their virtues or noble deeds, in order to do them special honour.

With regard to the plastic symbol of the heart, it seems certain that, long before the Middle Ages, the usage was introduced among Christians of wearing on the breast the stamped forms made of Paschal wax, or *Agnus Dei*, and which were shaped like a heart. Some centuries later, this emblem passed on, successively, to sacred vessels, into the miniature-paintings of

manuscripts, the tissue of altar-vestments, the crowns of princes, and especially into the armorial bearings of nobles. About the fourteenth century it was introduced into a game which dated from an earlier period—the game of cards. But previous to that time, in looking through collections which reproduce the history of Christian Art, from the fourth century downwards, we seldom find the heart figuring in the monuments represented. From the sixteenth century, and particularly under the influence of chivalry, it was employed in the greatest profusion as an emblem.

And now, thank God, by the use of this sign, the faithful of the Catholic Church can increase their devotion : they meditate with gratitude on Divine Love, and find, as they kneel to pray before the Sacred Heart of Jesus, a veritable *sursum corda*.



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